

A Supplemental Tract of Government to be annexed unto the Book of Happiness, &c. Chap. 3. Circa Pag. 147. Which may be applied to all Nations; But this is now particularly referred to the Consideration of the Lords and Commons assembled in this present Parliament at Westminster, January 4. 1689.

Christ, according to what is written of him, Isa. 9. 6,7. hath laid down sure and lasting Foundations of Government, To order it, and to establish it with Judgment, and with Justice, from henceforth even for ever; the Zeal of the Lord of Hosts will perform this. The Lord hath given such Laws, Rules and Directions to the World, that, if they were observed, would produce a perpetual Peace and Settlement throughout the whole Earth; But by Disobedience and turning aside comes in confusion, and every evil Work, as may be seen in the fore-going Discourse, wherein the Nature of Government is particularly stated in order to Preservation and outward Peace.

And having there manifested the Truth, and shewed those Relational Duties between King and Subjects, I come now to apply it to the People of England; viz. In the late Revolution of putting down one King, and setting up another, in this They are a Nation that have not done Righteousness, but they have forsaken the Ordinance of their God; They have actually departed from that Established and fixed Order of Things he hath set up. So they are in danger to die in their Sins, John 8. 24. And shall surely perish in their own Corruption, 2 Pet. 2. 12. Their several Persons shall appear before the Judgment Seat of God, to give Account, and receive for what they have done concerning this Matter. Seeing they despised the Oath, by breaking the Covenant, (when lo, they had given their Hand) and have done all these things, they shall not escape. Therefore thus saith the Lord God, As I live, surely mine Oath that they have despised, and my Covenant that they have broken, even it will I Recompence upon their own Head, Ezek. 17. 18, 19. This place of Holy Writ is full and direct to the present purpose, for it is spoken as to the King of Babylon, who was an Heathen, and as much an Isolater and Estranged from God as a Popish Prince: But the Almighty doth take the more notice, when through his own People his Name is prophaned or blasphemed amongst the Heathen. He calls it in a Peculiar manner, Mine Oath and my Covenant: It is yet a greater aggravation to hold the Truth in Unrighteousness: It is worse to give occasion for the Way of Truth to be evil spoken of. And therefore, when those of the pure reformed Religion had sworn a solemn Oath of Allegiance and Supremacy to a King, (whom they then knew to be a Papist) his lawful Heirs and Successors, in so strict and particular manner, as Words can well express; When they had Crowned him, and performed Fealty; which probably was a like Ceremony which the Prophet here calls (when lo, he had given his Hand). To despise this Oath, and break this Covenant, makes Protestantism stink, and be evil spoken of throughout the World, and offends every one who is zealous for his God, and hath a right sense of his infinite Holiness and Uprightness.

In this Alteration, They did take Counsel, but not of the Lord, Isa. 30. 1. They had respect unto what they thought present Conveniency, but did not consult his Word, nor seek unto him for Direction by Prayer and Humiliation: But it was done by their own Councils and manner of Vote. And afterwards they would cover with a Covering, but not of my Spirit, that they may add Sin to Sin. The Scribes and Pharisees of our Time have found out several Glories, Distinctions, Restrictions, and Sentiments of their own devising, by which they would slubber over Perjury, and sanctifie Injustice. It is manifest by Deut. 32. 4. Hab. 1. 13, 14. 1/4. 5. 16. & 61. 8. Job 13. 7. Psal. 33. 4. & 111. 7, 8. & 145. 17. Rom. 3. 8. And sundry other places of his Revealed Word, That This Revolution is none of God's Work or Doing in which he is well pleased: Only what he suffers, as he doth all the Sin and Wickedness in the World, and so he did the Manners of the Israelites Forty Years in the Wilderness.

Then they did abrogate the former Oaths of Allegiance and Supremacy, and impose a new one. Shall such escape by Iniquity? And have done all these Things, they shall not escape. For my own part, I have been as it were retired from the World, and know not those particular Proceedings from the very beginning to this Time; But yet, The Lord looketh from Heaven, he beholdeth all the Sons of Men; from the place of his Habitation he looketh upon all the Inhabitants of the Earth; He considereth all their Works: So he knoweth every Thing they have done Day by Day, all the several Occurrences, all the Lying Stories and False Accusations, the close and hidden Acts of Hypocrisie, all the tricks of Machiavelian Policy, and the several kinds of Sin and Wickedness. These things have you done, and I kept silence; but I will Reprove, and set them in order before you. As they were committed from Time to Time, so will he bring every secret thing into Judgment.

Therefore thus saith the Lord God, as I live, surely mine Oath that they have despised, and my Covenant that they have broken, even it will I Recompence upon their own Head. Here the Threatning is confirmed as much as possible, As I live, which is as sure as he is God, which again is as certain as that there is a World, and any thing in it, so certainly will he Recompence it upon your own Head. As you have already

already despised his Oath, so you may here despise his Words; But beware lest that also come upon you, Behold ye Despisers, and Wonder, and Perish: Take heed lest you provoke him yet more, and so fall into a greater degree of his Wrath and sore Displeasure. It is an easie matter to slight it all off, and put away his Statutes from you; but you cannot possibly avoid your own Particular Deaths, whereby you fall into the Hands of the Living God, & then he will account with all those who behave themselves stubbornly and contemptuously against him. You may now drive these Melancholly Fancies out of your Mind, Eat, Drink, and be Merry, have recourse to Company, and so forget or harden your selves against what is now offered unto you. When the two Prophets shall be slain, They that dwell upon the Earth shall rejoice over them, and make merry, and shall send Gifts one to another; because these two Prophets tormented them, that dwelt on the Earth, Rev. 11. 10. But it would be some advantage and help for them, if they could eat or drink any thing which would make themselves Immortal, that they should not dye, and so prevent their own coming to Judgment: But now as the case standeth, they had better bairken, and also comply with thole who would have hindred their own approaching Ruin and Destruction; who do only exhort and testifie that Mankind do repent and forsake those Sins which do cause present vexation, and render them liable unto future Misery.

We have sinned with our Fathers, We have committed Iniquity, We have done Wickedly. This Nation hath slain the Lords Anointed, for which is kept an Anniversary Day of Humiliation & Répentance. His Son was 12 Years kept out of his Kingdom, and afterwards restored, for which also is an Anniversary day of Thanksgiving, with forms of Prayer and Devotion answerable to it. His Brother, who hath the same Right, stands now excluded. Be not deceived, God is not mocked: Though he doth now hold his Tongue, and seems to be gone afar off; yet even now he speaks unto us out of his Word, and is not far from every one of us: However, we must meet with and appear before him, when the Judge shall testifie himself, and give a clear account how we have Trespassed against our God, by Transgressing his Laws, changing the Ordinance, and breaking the everlasting Covenant.

Yet now there is hope in Israel concerning this thing, Ezra 10. 2. We learn hence and from other places of Scripture, That there is no other way to Escape, but to Repent, and undo what we have done; for that is the Nature of true Repentance, that if it were to do again we would not do it; and also to undo a Fault as much as we can. Accordingly your selves being now assembled in Parliament, may give order for a Day of Humiliation throughout this Kingdom, and then take Counsel from God, and seek out of his Word and Commandment, Whether you ought not in Duty to send Commissioners, and restore your late King James to the Seat and Throne of his Ancestors. Implore the Mercy and Forgiveness of Almighty God for all your Sins, and especially of Falshood and Unrighteousnes: This you must do whilst you are here a little while; otherwise for your contempt and refusal, every one of you shall give account to God at the Judgment of the great Day.

A Word to the Present King William and Queen Mary, and to the Clergy.

Et the King *de facto* be told, seeing that he is so desirous of a Kingdom, let him take heed lest by endeavouring to keep that which is tottering and moveable here on Earth, he lose that Eternal Kingdom above, which cannot be shaken.

Put the Queen in Remembrance, Honour thy Father and Mother, which is the first Commandment with Promise, That it may be well with thee, and thou mayst live long on the Earth, Eph. 6. 2, 3. Which doth imply, that if she doth not, she will not be long Settled and Established here.

The Arch-Bishop of Canterbury, and the residue of the Governors of the Church, with the inferior Clergy, are to consider and Tremble at what is written; The Lord saw it, and it displeased him that there was no Judgment. And he saw that there was no man, and wondred that there was no Intercession, Isa. 59. 15, 16.

He that is placed over this Diocese, should not have returned Evil for Evil, for so have we not learned Christ.

And now having laid these things before you; To send me unto Prison, or proceed against me as an Evil-doer, This is to add Iniquity to your Iniquity, and not to come into the Way of Righteousnes; It is to kick against the Pricks, which the more fiercely you do, the more you will wound your selves. When God is dishonoured by the break of his Law, Those who have a Love, Zeal, and Fear of his sacred Majesty should bear forth Testimony against it, both to keep up his Government over the World, and also to assert (notwithstanding all Transgression) the immutable Rules of Judgment and Righteousness; Accordingly to all that is afore written I do here set my Name,

RICHARD STAFFORD,
A Servant of God, and the Lord Jesus Christ.